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They might also decide to invite several partner villages to join them and messengers would be sent out, running. The plan was always to fix a rendezvous somewhere near the boundaries of Papago country. This was generally at the base of the mountains to the east. "The Apaches never came down from the mountains except to raid. The mountains were their country. When they were escaping, they always ran straight up hill." (19) If the need were immediate, the meeting might be fixed for the next night. Otherwise the conventional interval was ten days. The messengers were given ten sticks to deliver. The Keeper at the partner village was to stand these up in the floor of the Big House and to lay one down each day. When they were all down, his war party started. The ritual speech made before the start has the title "Sticks Laid Down".

In the ten day interval the warriors exercised and prepared their equipment. They carried shield and club or bow and arrows as they chose. Specialization in one or the other form of fighting was a permanent arrangement, only a few of the bravest using shield and club, which meant close-in fighting. Archers put a new string on the bow and carried another string in the quiver. They carried three hundred arrows, stone-tipped if possible, but a few wooden ones might be used to fill out the number. Every man took two pairs of sandals. Many wore headdresses in any form that suited them and these were repaired and made by the warrior himself.

When equipped, the warrior had his quiver slung over the right shoulder, so that it hung with the opening at the left, just at the waist. His bow he carried in his left hand and while fighting he would have several arrows in this hand also. His other baggage hung from the thong around his waist that held the breechclout. Even if he were not a club fighter, he might carry a club to finish the enemy. This was hung directly at the back. At the right he had a pouch, containing cornmeal which, mixed with water, would be his only food. In the same pouch might be a smaller one for tobacco and cornhusks or reed tubes for cigarettes. Another small pouch contained black and white paints. A half gourd, to serve as mixing bowl and drinking cup was slung from his belt by a thong. Some warriors distributed these various possessions in several pouches, elaborately made of fox or other animal skin with the fur on

The warrior's hair was clubbed in a knot at the back of his neck. He wore one of several sorts of headdress or possibly none at all. His face according to some informants, was painted black from the start (9), and after killing an enemy, the lower part was white. According to others, it was not painted at all until he had killed

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an enemy and then all black (19, 26). Black paint was considered symbolic of dizziness and drunkenness and therefore of war. One of the chants says:

"My desire was the black madness of war.
I ground it to powder and therewith I painted my face.
My desire was the black dizziness of war.
I tore it to shreds and therewith tied my hair in a war knot."

When the war parties started out, each had a leader, either permanent or appointed temporarily by the council. The oldest and most experienced of these leaders would take charge of the combined expedition. There would be at least one crier who could make the announcements in camp, or one would be appointed by the leader.

Each village if possible brought a shaman to "see" the enemy and to recite spells to disable him. These shamans were of a particular class, the "owl meeters", who had owls for their guardian spirits. The dead are supposed to fly back from the east, where they live, in the form of owls. Dead Papago warriors, in owl form, haunted the enemy country where they died and with these the shaman communed.

The parties from the partner villages met at night at the rendezvous and went through a series of ceremonies. During these, it was the duty of the shaman to retire and to practise divination which would tell where the enemy might be encountered. If there were several shamans, they all worked together.

"Once the men from several villages met for a war party at Basket Cap mountain. At night they sat and sang the war songs, facing the country of the enemy. All that time the shaman sat apart, on a little knoll. When the singing was over, the leader asked the shaman, "Can you give us news?"

The shaman said, "I think there is one here who will help me." Then he went back to the knoll and the men heard the hoot of an owl. Soon the shaman came back to them. He said, "Has anyone here some of the old tobacco we used to use?"

One man had, so he gave it to the shaman. The shaman went away and the men watching could see that he lit two cigarettes. They could see their red tips moving as you see cigarettes that are held by two people. Then they saw one of them thrown away. The shaman came back, holding the other. He said, "The enemy are at Smooth Ground. We'll come up with them at noon tomorrow."

So they did and they killed many Apaches. If it had not been true, perhaps they would have killed the shaman." (19)

The war leader also sent out scouts and continued to do so as they advanced into the enemy country. They travelled by night and